

19. Aswiisrs, your powerful
protection is me
source of happiness : worthy of laudation,
yon have
made whole the maimed: therefore has
the intel-
ligent (GHOSHA)* called upon yon.
Showerers (of
benefits), come hither, with your
succours.

20. DASEAS, you filled the milkless,
barren, and
emaciated cow of S'AYU with milk :* you
brought,
by yoiit powers, the daughter <of
PUEUMITIAJ as a
wife, to YIMABA.^c

21. AswiNS, causing the barley to be
sown, (in
the fields that had been prepared) by
the plough,
milking (the clouds) for the sake of
MAJNTT, destroy-
ing the *Dasyu* with the thunderbolt, you
have be-
stowed brilliant light upon the *Arya**

22i You replaced, Aswms? with the
head of-a
horse, (tue head of) DABHICHA, the son
of ATHAR-
YAK ; and, true to his promise, he
revealed to you
the mystic knowledge which he had
learned from
TWASHTBI, and which was. as a ligature
of the waist
to you.^e

23. Sapient ASWIKS, I eYer solicit your
favour.

^a Seep. 315.

^{to} Seep. 293.

^o See ^p. 294. It is only said, of *Purumitra*,
that he was a ,
certain *Edjd*.

^d *Aryfya*. The Scholiast explains this, *whahe*, 'to the sage/ that is, to, or upon, *Manu*; hut the previous occurrence *vfDasyu* appears to warrant the understanding of *Ary*& as its contrast, and to treat it as a national appellative. It may, also, he observed, that the text has *Manwha*, which, the Scholiast says, is, here, a synonym of *Mann*, but which, more usually, designates *man*.

⁶ *TwasMri* is, here, considered synonymous with *Indra*. The